

gratified by theoretical discussions of the power, rights, and duties of wealth. When wealth was due to the possession of land or to the possession of rank and political power, the facts about its distribution seemed to be like the differences in health, strength, beauty, etc. It now appears that the ethics of poverty are as well worth studying as those of wealth, and that, in short, every man's case brings its own ethics, or that there are no ethics at all in the matter. The ideas, however, which are current in the society at the time are conditions for the individual, and they are a part of the mores of the environment in which the struggle for existence must be carried on.

158. Notions of labor. Nature peoples generally regard productive labor as the business of women, unworthy of men. The Jews believed in a God who worked six days and rested on the seventh. He differed from the Olympian gods of Greece, who were revelers, and from Buddha who tried to do nothing, or from Brahma who was only Thought. The Sabbath of rest implied other days of labor. In the book of Proverbs idleness is denounced as the cause of poverty and want.¹ Many passages are cited from the rabbinical literature in honor of productive labor and in disapproval of idleness.² In Book II, Chapter 62, of the Apostolic Constitutions, the basis of which is a Jewish work, it is taught that gainful occupations should be incidental and that the worship of God should be the main work of life. Hellenic shows and theaters are to be avoided. To this the Christian editor added heathen shows and sports of any kind. Young men ought to work to earn their own support. The Zoroastrian religion was a developed form of the

strife between
 good forces and evil forces. The good men must
 enlist on the
 side of the good forces. This religion especially
 approved all the
 economic virtues, and productive efforts, like the
 clearing of
 waste -land, or other labor to increase favorable
 conditions and
 to overcome harmful or obstructive influences,
 were religious,
 and were counted as help to the good forces.

1 Prov. xxiv. 30.

[^]*Jewish Encyc.*, s.v. " Labor." The same view is found in 2
 Thess. U. 10, and
 Eph. iv. 28.